

# BIBLE SOCIETY RECORD

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Aug 08

THE LEAVES OF THE TREE WERE FOR  
THE HEALING OF THE NATIONS



## Grover Cleveland on Bible Study

I VERY much hope that in sending out this book you will do something to invite more attention among the masses of our people to the study of the New Testament and the Bible as a whole. It seems to me that in these days there is an unhappy falling-off in our appreciation of the importance of this study. I do not believe, as a people, that we can afford to allow our interest in and veneration for the Bible to abate. I look upon it as the source from which those who study it in spirit and truth will derive strength of character, a realization of the duty of citizenship, and a true apprehension of the power, and wisdom, and mercy of God.

—From a letter written to Rev. Peter Ainslie, of Baltimore, Md., March 14, 1908, referring to "Among the Gospels and Acts," a book by Mr. Ainslie.

# BIBLE SOCIETY RECORD

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## From Our Notebook

THE recent turmoil and bloodshed in Persia has seemed to center about three cities in which we have especial interest as centers of our Bible distribution through correspondents who are missionaries of the Presbyterian Board. In Teheran the Shah's troops attacked the Parliament House, and for a day or two the blood of men known as revolutionists flowed freely. At Tabriz the revolutionists seem to have been in the ascendant, but after much bloodshed there too they have been put down. At Urumia the danger has been from Kurdish robbers whom none could check, and it has been great. We have reason to believe, however, that none of the American missionaries in either place were harmed, but the nervous strain of being in the midst of such scenes is very great, and calls for deep sympathy.

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THE meaning of this upheaval in Persia cannot be fully known at this distance. One thing, however, which is a general fact, is, that when an Asiatic sovereign frankly makes self-gratification the first object of his reign he has to use all the machinery of political and religious absolutism to keep his people in the darkness of ignorance. In such a case when light begins to penetrate this unnatural darkness, a spark will cause an explosion, just as it will when air has come into a cellar full of gas. Something of this sort has happened in Persia. Whatever the result of these upheavals, we may be sure that they can do no permanent injury to the great cause of carrying God's light to the nations, for which this Society has steadily labored these many years. The circulation of the Bible in Persia during almost three-quarters of a century has been one of the factors making for the progress toward civilization, in which these upheavals will be found to be landmarks.

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COLPORTEURS in Portugal have suffered unjust arrest many times during recent years. Such interferences with Bible work seem to be permanently ended, however, by a recent incident upon which the Appeal Court rendered a decision.

One of the colporteurs of the British and Foreign Bible Society having attracted the attention of a priest, was arrested and thrown into prison. The charge against the man was simply that he was selling "Protestant Bibles." It was decided to make this case a test, and it was appealed. The Appeal Court has given a decision which legally establishes the right of anyone to sell Bibles in Portugal. In reversing the decision of the magistrate, the Appeal Court declared that hawking the so-called Protestant Bible is not a crime, because,

*First.* The "Protestant Bible" does not contain a word or a passage which is not found in the text of the Catholic Bible.

*Second.* The hawking of books does not imply a proselyting propaganda.

*Third.* The Protestant religion is permitted in Portugal, and therefore the sale and purchase of the various books necessary to those who profess that religion cannot be prohibited.

*Fourth.* It is laid down in the constitution that no one can be prosecuted on religious grounds.

The Gazette of the Supreme Court of Lisbon, in publishing this decision, says in an important article: "It was time that the judiciary of a civilized country, naturally tolerant, should reprove, as the superior judges have now done, the almost savage treatment which colporteurs of the so-called 'Protestant Bibles' have received in many parts of the country."

Thus liberty to circulate the Bible has taken one more forward step.

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THE receipts for the month of June, 1908, are given below, and for convenience of comparison those for June, 1907, are placed in an adjoining column. If we were to place in adjoining columns the demands of our work in this country and in our foreign agencies for June, 1907, as compared with those for June, 1908, a comparison between the increase of demand and the diminution of supply would suggest, we are sure, some serious thoughts to lovers of God's work of enlightening the world through his Book. A comparison between



the receipts of the first three months of our ninety-third year and those of the first three months of the ninety-second year do not materially modify this impression.

	June, 1907.	June, 1908.
Gifts from Auxiliaries.....	\$904 40	\$1,045 92
Legacies.....	10,221 37	6,329 62
Church Collections.....	3,447 13	1,754 86
Gifts from Individuals.....	1,897 10	1,572 74
	<hr/> \$16,470 00	<hr/> \$10,703 14

	April 1, 1907, to June 30, 1907.	April 1, 1908, to June 30, 1908.
Gifts from Auxiliaries.....	\$3,803 38	\$3,388 71
Legacies.....	26,267 27	11,837 47
Church Collections.....	14,893 56	14,560 57
Gifts from Individuals.....	8,924 05	4,190 07
	<hr/> \$53,888 26	<hr/> \$33,976 82

THE *Hartford Times* of June 11, 1908, contains an interesting account of the ninety-ninth annual report of the Connecticut Bible Society. This report indicates the prevalence of most astonishing religious conditions in the state. Large and important churches are ministering to the nominally Protestant population in some places who do not go to church and whose children are wholly out of Sunday school. The figures are given to support this statement.

The society looks forward to its centennial celebration in 1909, having been organized in the State House May 11, 1809.

OUR readers may not realize the full importance of the work being done by the Home Agencies of the Bible Society. The following letter from Mayor Bookwalter of Indianapolis, Ind., gives some slight hint of the value of the work that the Rev. W. S. Elliott has been doing in Indianapolis. Mr. Elliott, as our readers know, has been in the service of the American Bible Society in North China, and is now, while on furlough in this country, charged with the duties of Agency Secretary of our Eastern Agency. This is a copy of the letter:

EXECUTIVE DEPARTMENT,  
CITY OF INDIANAPOLIS.

June 22, 1908.

Rev. Walter S. Elliott,  
City.

MY DEAR MR. ELLIOTT: I desire hereby to return to you the thanks of the people of the city of Indianapolis for the most excellent work you have done during the past winter in assisting us in caring for the destitute non-English-speaking aliens in the city of Indianapolis. The situation which confronted us early in December was a most serious one, and had it not been for your unselfish and untiring work I think that a situation would have arisen which would have been most serious. While I can con-

gratulate you upon having been called to a larger field where greater opportunities for work will offer, I assure you that it is with sincere regret that I see you leave Indianapolis.

I have the honor to remain,

Very truly yours,

CHARLES A. BOOKWALTER,  
Mayor.

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THE other day a lady wrote to the Bible Society, and in the course of the letter she said: "I do not think anything should ever be charged anyone for a Bible; the Bible should be furnished free to everybody." She did not offer, however, to pay any part of the expense of this general free distribution. The same day a lady came into the office of one of the Secretaries, and after asking many questions about many fields, she drew out from the waist of her dress a blank check which she filled out and handed over to be used for Bibles in a field which she named. "Not for colporteurs or agents, but for Bibles, mind you," said this lady; "but," she added, "be sure that they make the people pay something."

Here are two opposing views. Clearly the Bible Society must choose between them. The general principal, which has been established by experience, is that, except under well-defined conditions and to well-defined classes of people, books should be sold rather than given away, although the price asked may be nominal. This principle is approved by the great majority of our contributors.

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DURING the year 1866 and the sixteen following years the American Bible Society and its auxiliaries throughout the country were occupied in what is known as the "Fourth General Supply" of the people of the United States. The effort was to see that every family in the United States was supplied with Scriptures if willing to accept them. One of the colporteurs of our Eastern Agency has come upon an interesting relic of that "Fourth General Supply." He says: "I was passing along the Lake Champlain road near Ticonderoga, when I observed a stovepipe sticking up from a clump of willow bushes. Upon going over there I discovered a small hut built on a flatboat near the edge of the water. A family of six lived there. I went inside, and after reading and offering prayer, the lady handed me a Bible which she said had been given her by a man sent out by the American Bible Society over twenty years ago. She then lived in Vermont. She has carried the Bible with her ever since."



It is a privilege to circulate this Book and to find it appreciated by those who receive it.

..

OUR friends who share in the support of the work of the Bible Society ought to share also in the kindly words which come from time to time from those who have been helped by this work. Here is such a word from a friend in the central West:

"I am entirely blind, and am the person to whom you presented a New York Point Bible about eighteen months ago. I have studied it earnestly and in January I was ordained to the ministry. . . . I never cease to be grateful to you for the gift of the Bible, for at the time I received the book I could not have paid for it, as my father had recently passed away. My life is consecrated to the work of our Lord, and as I am now but thirty-seven years of age, I hope to prove myself worthy of such a gift."

..

SPEAKING of the ancient Gregorian Armenian Church in a recent news bulletin, the Rev. Dr. C. H. Paton, of the American Board, says:

"At various times suggestions have been made by prominent Gregorian laymen looking to the education of their priests in the American institutions. Such a revolutionary measure, however, has naturally found little favor with the ecclesiastics. But now comes a proposal on the part of the leading priests in the Harpoot district looking to the establishment of a theological seminary, in which they ask that one of our missionaries, the Rev. Edward F. Carey, shall be the instructor in the Bible. Mr. Carey is eager to render this service and the Board is eager to have him. The invitation indicates a genuine spiritual awakening in the Gregorian Church."

During seventy-two years our Levant Agency has co-operated with missionaries, and missionaries have co-operated with the Agency, in the translation and distribution of the Scriptures in the Turkish Empire. Contributors to our work in that field have reason to give thanks on seeing, at last, a token that in this old Armenian Church the Bible is coming to its own.

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GOD's whole scheme for the redemption of the world is blocked unless we as individuals do our part to extend to others the spiritual benefit which we have enjoyed.—*Daily Bible*.

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## A Kindly Act of Grover Cleveland

FOUR or five years ago the American Bible Society, finding its work seriously threatened by lack of funds, sought the co-operation of a group of notable public men, who at once responded to its suggestion and issued the statement to the public which is given below, and is now republished as a matter of general interest in connection with the lamented death of Ex-President Cleveland:

### A NATIONAL APPEAL

The American Bible Society for nearly eighty-eight years has pursued its single aim of circulating the Bible without note or comment in this and all lands. For this purpose it has been concerned in securing translations of the Scriptures in nearly one hundred languages. It sustains a close relation to the Christian churches of the United States as the ally and helper of their mission work at home and abroad, and as such deserves and receives their support. But, in addition, the effect of its labor has been very marked upon our whole civilization. To have circulated, as it has done, seventy-two million Bibles, Testaments, or portions thereof, is to have powerfully contributed to the moral health of the world. The social fabric of modern states has no surer foundation than the Bible, especially in a republic like ours, which rests upon the moral character and educated judgment of the individual.

No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interest of civilized humanity.

Inasmuch as the work of the Society is in danger of being seriously crippled from lack of funds, its appeals for aid should meet with generous response from all who love American institutions. We owe a debt to the Bible which can be partly paid now by carrying forward this great undertaking with increased vigor.

THEODORE ROOSEVELT,	WILLIAM P. FRYE,
GROVER CLEVELAND,	JOHN T. MORGAN,
MELVILLE W. FULLER,	H. C. LODGE,
JOHN M. HARLAN,	THOMAS R. BARD,
DAVID J. BREWER,	F. M. COCKRELL,
L. M. SHAW,	R. A. ALGER,
JAMES WILSON,	JOHN DALZELL,
CHAUNCEY M. DEPEW,	SERENO E. PAYNE,
GEORGE B. CORTELYOU,	JOHN S. WILLIAMS,
JOHN HAY,	W. J. BRYAN,
JOHN W. FOSTER,	GEORGE F. HOAR.

It has not been generally known, but we may now venture to state that Mr. Cleveland was one of the first seen in consultation as to the propriety of such an appeal. He entered with great heartiness into the proposal; sitting down with one of the Secretaries, he suggested improvement in the phraseology of the appeal and authorized the use of his name so far as it could help the object in view.

At the present time the Society has just ended its ninety-second year of service and has circulated in the ninety-two years 82,316,-



323 volumes of Scriptures—Bibles, Testaments, and portions. The pressure which then seemed an imminent danger may be said to have passed away. Yet it is none the less true that, during the few years past, opportunities immensely greater have sprung up, especially in the Orient, which the Society has not revenue adequate to meet.

The appeal here republished is made pertinent and impressive at the present time by these circumstances, and especially by the

offer of Mrs. Russell Sage of half a million dollars conditioned on the Society's raising, during the current year, one half million more, the whole sum to be a permanent endowment fund.

Mr. Cleveland, Mr. Hay, Senator Cockrell, and Senator Hoar, among the signers of the appeal, have passed away, leaving behind them this testimony for the larger circulation of the Bible which is to-day well worthy of being pondered.

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## Opposition that Stimulates Growth

THE case of the man in the parable of the Talents, who ventured nothing with his one talent because he dared not, illustrates among other things God's use of the difficulties of the Christian life as a means of growth to him who encounters them. It is one of the rewards of Bible work that no servant of Jesus Christ can engage in it without gaining, through its strenuous experiences, new aspiration, new faith, and new power. We have often been struck by this fact in witnessing the effect upon our colporteurs of the opposition of the Roman Catholic clergy to Bible distribution. We have now gathered through various sources a number of incidents showing the attitude of the Roman Catholic clergy toward Bible work in various European countries, and this grouping of incidents reveals once more the refining and elevating influence of such opposition upon the character of the men who meet it.

We should always remember that there are Roman Catholic priests who really favor the circulation of the Bible; this is especially the case in France. There are also in France Roman Catholics who publish the Scriptures for circulation among the people. The version of the Gospel and the Acts commenced by Abbé Crampon and completed by his Jesuit colleague, enjoys a circulation which is not officially condemned. The Gospels are sold at two cents each. In Italy too the Gospels published by the Society of St. Jerome have had a remarkable circulation. But here we find that the clergy are not united in commending these little books to their parishioners. A year ago a young man leaving home to serve in the army was presented by the parish priest with a copy of the St. Jerome version of the Gospels, with the counsel to study it. After a few months in the army he came in contact with another priest who ordered him to give up the book. The soldier objected, saying that it was a Roman Catholic book given him by a priest.

His reply was: "My son, obedience to the Church is your first duty. By that book you have learned to dogmatize, and you are on your way to perdition!" There was no help for it, and the poor soldier had to give up his precious copy of the Gospels. There seems to be a special reaction taking place against the circulation of the St. Jerome edition, the St. Jerome Society having been instructed to make no further translation, and copies already printed having been practically taken out of all the bookshops and placed in the hands of the Lignorini, an obscure society of the Church of Rome.

It is also found in many of the countries of Europe that the people, after getting a taste of the Scriptures bought from some colporteur, are quick to answer back when the priest undertakes to deprive them of the book. A man in Belgium, in refusing to give up his New Testament, said, "I have found more comfort in reading that book than in any of your visits."

However this may be, as our readers have observed again and again in other countries, colporteurs in European lands have to encounter bitter opposition from the Roman Catholic clergy. One colporteur in Belgium sold quite a large number of Scriptures in a village and went away much encouraged. Two years later his work carried him into the same part of the country again, and he found the people absolutely unchanged, knowing nothing about the Bible. After he left on his previous visit, the parish priest had collected the whole mass of books sold in that parish and had publicly burned them! The same thing has occurred in various Roman Catholic sections of Germany. One colporteur in Spain reports an encounter on a railway train with a priest, who became so abusive during the journey that fellow-passengers intervened in the defense of the colporteur; whereupon the priest, with the true spirit of the old Inquisition, said that he would like to blow up all



Gospel meeting places in Spain and to burn all Protestants.

It is very difficult for Protestants who have never been much in contact with Roman Catholics in Europe to appreciate the tremendous power of the clergy over the people. In a village of Silesia, Germany, one of the colporteurs of the National Bible Society of Scotland became acquainted with a woman whom a priest had stripped of practically all her property, that masses might be said to deliver her mother from purgatory. After all was gone, the priest came back to the woman to incite her to further self-denials by telling her that her mother had yet from four hundred to five hundred years to spend in purgatory. Among such a priest-ridden people the work of the colporteur is like breaking up a hard-baked soil in order to plant seeds.

In all this matter of the bitterness of the Roman Catholic parish clergy in Europe toward Bible distribution, we have to take note that much of their feeling arises from absolute ignorance of the Book which they oppose. In one place in Spain the priest had denounced the Bible sold by the colporteur as "false." A purchaser of the Bible went to the priest saying, "Please sell me a good Bible since this one is false." The priest told him he had none to sell, and added, "I, myself, do not read it, as it puts me off the right road." The purchaser answered the priest, "As for me, sir, this book has given me a cleaner mouth!" In one place in Posen the priest took into the pulpit a Bible which had been bought from a colporteur. He opened it and read from the third chapter of Galatians, "Christ . . . has become

a curse," explaining to his people that this verse proves that the Bible is false because it calls Christ "a curse." Turning to Revelation, sixth chapter, he read along, "I saw, and behold, a white horse. . . . And I beheld, and lo, a black horse." "You see this is a false Bible," he said. "It teaches that there are horses in heaven." The poor man had never looked into the Latin Testament lying on the desk in his church, and did not know that those same verses occur in it.

The effect of all this opposition upon colporteurs is direct and personal. At one place in Poland, a colporteur writes, "The priest was furious and boxed my ears. God grant me wisdom, tact, patience, and love." In Bohemia the colporteurs have had the experience again and again on reaching a village of being refused permission to sell. The dogs may be turned loose on them. They may be driven from door to door, and without a morsel of bread even, they must set off to plod through miles of mud to the next place. It may happen that in the evening they arrive at a place where none will give them shelter; they must again shoulder their loads and seek another village in the hope of finding there some of friendlier disposition to take pity on them. These men are true missionaries of Christ, not content merely with doing their best to have as large a sale as possible, but watching every opportunity for speaking the Word to heart and conscience. And in this work the men lay up stores of power for better persuasion, hot from glowing hearts. Roman Catholic opposition to the Bible fosters the development of the colporteur.

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## The Worth of a Nickel

ONE day in December some hundreds of foreigners, with their strange tongues and their baggage, their hopes and their eagerness to reach the land of promise, were crowded into an immigrant train that rattled and jounced along between snow fields in southern Michigan. One of the men, passing from one car to another, slipped on the icy platform as the train rattled around a curve, and in an instant was left a crushed and bleeding heap on the ground, while the train, with all his kin, went on its noisy way.

The man opened his eyes in a hospital. He could not understand what the kindly folk about him said. He could not make the doctors understand that something hurt very much. He missed the awful meaning of the

whispered verdict that nothing could save him. He could not understand the Methodist pastor who was called to the hospital to speak to the poor fellow comforting words.

The man thus taken out from among his fellow travelers on the train, had no language. He was as if shut out from mankind—isolated by the terrible babel which confounds speech. What can anyone offer to a man about to die who is thus lying apart and feebly uttering over and over again a phrase in an unknown tongue?

The dying man somehow makes the minister understand that Finland is the country from which he rushed to meet his fate; then quick as a flash the minister remembers the Bible Society's books in many tongues. He



goes. He quickly comes back with a five-cent Gospel of John in Finnish. This little book will give the man God's message to him. But what if he cannot read!

The anxious-eyed stranger looks at the book in surprise and then cries for joy. In his dear native language he can read, "Let not your heart be troubled." So the little book spoke to that fluttering heart. The very words of Jesus were the guide of this

alien as he went down into the "valley of the shadow of death." By means of this little book, worth a nickel then, the good minister's love spoke to the soul of the man from Finland.

Friends, you who give for the circulation of the Bible, give lovingly, and pray that light and peace may follow the gift, as in the case of this waif who was shaken from the rattling immigrant train.

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## The Bible in Non-Christian Lands

NONE of our readers has followed the operations of our Levant Agency in recent years without being impressed with the number of Scriptures distributed in Turkey and in Egypt. Many of them doubtless have waited expectantly to see some great result springing from the distribution of the Bible in these countries. We quote from an article in the *Church Missionary Review* in order to show how very slow, as well as how very sure, the results must be of the scattering of the Gospel in these lands.

The article to which we refer is a review of Lord Cromer's book, "Modern Egypt." It is entitled "Western Education and Eastern Morals." We cannot quote as extensively from this admirable article as we would like to do, for the writer draws from Lord Cromer's writings many passages to show that Mohammedanism in Egypt is now constrained to live its life in the sphere of operation of forces partly, if not wholly, Christian, and that for years to come Egyptian Mohammedanism will be in this position. The effect of this is that Mohammedans are forced to draw comparisons between "the corruption, on the one hand, with which they have all been too familiar under Mohammedan rulers, and the virtues on the other, which form an important peculiarity of the Englishmen who control the destinies of Egypt—virtues which every Mohammedan must see are necessary to the well-being of that country and which every true Christian considers to be the characteristic fruit of Christianity."

The author of the article bases upon this point his judgment as to what must be necessarily the outcome of English rule in Egypt, provided Christians do their duty in the matter of spreading the knowledge of the Bible in that land. He says:

"The critic of missions seems often ready to complain of Christianity that it both fails to make much way and tends to destroy without building up. But the facts are against

him. Slowly and steadily Christianity is forcing upon men still Mohammedan or heathen its great value on moral grounds. The Mohammedan parent wants his girls taught in the Christian school to be true, gentle, clean, and pure minded, for such he can see the pupils become in mission schools. But he says this must be done without making them Christians. He remains a Mohammedan, but wants his girls to have Christian morals. He is not yet ready for the Christian faith. The Christian love and pity seen in the medical mission is well understood among Mohammedans a long while before the preaching and teaching there undermines their faith. The whole population of a Mohammedan village is sometimes forced to consider its ways of cruelty, hatred, impurity, and all manner of sin by the strongly moral influence of the little band of Christian ladies settled in its midst for missionary purposes."

The writer is of opinion, therefore, that the scattering of the Gospel in the community, with Gospel principles illustrated by the lives of truly Christian people, is already beginning a work which will continue until a day will come for the Mohammedan populations when, politically and socially, Western civilization will make life impossible under the guidance of Mohammedanism. There should be no restriction of Christian missions to so small a scale—to what is virtual insignificance, in the face of a great, hopeful, blessed task like this.

Christian missionaries, and in this class are included the missionary agents of the Bible Society, for they carry everywhere the Book containing the truths which other missionaries expound, will therefore believe in their mission as tending in its very nature to build up the morals of the Mohammedan community. They know that their message, which is the message of the Bible, consists of truths "spontaneously convertible" into good character. They will live and work in conscious dependence on the Holy Ghost,



whose very office it is to make fruitful their efforts for the salvation of character. Assurance of the soundness of this belief underlies the Bible Society's long and patient labors in Egypt and other non-Christian countries.

Such testimony as this to the fact that the work is telling in Egypt impels our friends to take new courage, and justifies the Society in using every opportunity to give extension to its work in the Levant Agency.

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## Here and There in Mexico

**T**HE Bible Society's Agent has many and various experiences while inspecting the work of colporteurs. Mrs. Hamilton, Agent of the American Bible Society in Mexico,



CHURCH OF SAN MIGUEL

has recently made a visit for this purpose to the town of Atlixco, in the State of Puebla, southeast of the City of Mexico. We are sure that our readers will enjoy the picture illustrating the beauty of the landscape, which is ennobled by Popocatepetl, as well as those showing the humble circumstances of the colporteur, Rojas, whose field lies within the limits of the larger picture. Mrs. Hamilton says:

places I have seen in Mexico. I went there to visit and inspect the work of Pascual Rojas. I was glad to find everything most satisfactory. The hill on which Rojas's house is perched is a huge mass of curious pinkish stone which looks like disintegrated granite. It towers straight up in the midst of the town of Atlixco, and from its summit one looks down on the most glorious panorama imaginable. Looking straight down the steep hillside one sees the little city nestling close, as if for protection, while all around spreads the wonderfully fertile valley, every inch of which seems to be cultivated. Three crops a year are raised there—corn, wheat, barley, and abundant tropical fruits."

The panoramic view of the town shows Mt. Popocatepetl in the distance, in the background on the right of the picture. At the very foot of Mt. Popocatepetl lies a most interesting factory town where, astonishing to relate, everything is arranged with an eye to the welfare of the workmen and their families. This is a place to which Rojas often resorts with his Bibles and where he has great encouragement. Atlixco lies chiefly to the left of the hill of San Miguel. Rojas is a sort of mayor of the village on the right of this hill. His house is one of the white specks on its lower shoulder. Colporteur Rojas is a good example of the power of the Gospel to lift up the groveling and to make the crooked straight.



HOUSE OF COLPORTEUR ROJAS

"Atlixco is one of the most charming

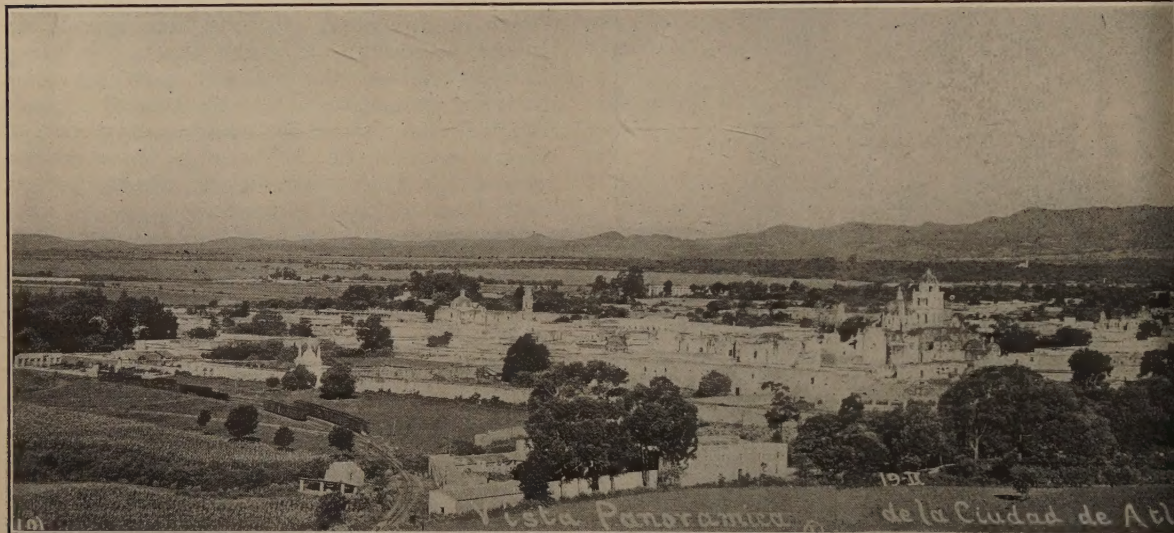


"He was formerly a peddler, but he says that as a side issue he was also a gambler, playing a sort of three card monte game in which he was bound to be the winner. He says very earnestly: 'I can show you, señora, that it is pure robbery. The people simply *have* to lose their money.' Now it is his earnest wish to revisit all the places where he formerly robbed the people by gambling and selling them candles for the altar. He is much in earnest, and seems a childlike, Christian soul desiring to carry to all the people God's message. He makes long trips on foot through the country, and the Methodist minister of Oaxaca assures me that he does good, honest work."

San José el Real (St. Joseph the Royal), one of the oldest streets of ancient Tenochtitlán. Indeed, it was formerly the western boundary of the great palace of Moctezuma I, under whose rule the Aztec city reached its acme of glory.

Moctezuma's palace occupied a huge square, covering what are now four city blocks. After the conquest Cortez took possession of the palace and rebuilt it for his own use. The first palace, which is said to have been magnificent, was destroyed by fire, and the conqueror constructed another, parts of which are still standing.

The national pawnshop, known as Monte de Piedad, now occupies the east side of the



MT. POPOCATEP

The first book printed on the American continent is said to have come from the press in the City of Mexico. It was in Spanish, and its title was "Escala Espiritual para Llegar al Cielo" ("Spiritual Ladder for Getting to Heaven"). It was printed in 1537 on a small press brought from Spain, and possibly was issued in the very neighborhood where our Agency is established for helping people heavenward. We quote from the report of Mrs. Hamilton some notes on that part of the city and some incidents of the year's work of the Agency in different parts of the Mexican Republic.

The Mexico Agency of the American Bible Society occupies part of the ground floor of a handsome stone building in the street of

old palace, which is to-day much as when it was occupied by the viceroys between the years 1530-62. The royal audiences were held there, and it figured largely in the history of early colonial times.

Streets and alleys were eventually cut through the ancient structure, but its western façade, with the square, pinnacled tower which characterized Cortez's fortress-like buildings, still stands, the Agency building and the one adjacent being the only modern structures on the west side.

San José el Real is altogether a most interesting old street—though, to tell the truth, it changes its name with almost every block—and many of Mexico's finest buildings are found in its length.

For twelve squares our street extends northward, past a large city market and many huge warehouses, till it terminates in a pretty green



plaza whose northern boundary is formed by the yards and buildings of the Government Custom House.

Included in this group of buildings is the very ancient church of Santiago Tlaltelolco. Tlaltelolco was a suburb of the old capital; or as a Spanish writer expresses it, "Tlaltelolco and Tenochtitlán were twin cities that slept side by side in a bed of flowers, soothed by the gentle lullaby of the lake."

This old church, one of the first to be built after the conquest, was the center of a group of convent schools for the Indians. The first viceroy, Don Antonio de Mendoza, known as the Father of the Indians, was one of the founders of this great Indian school, and Fray

away, the Catholic *Libreria* of the Sacred Heart of Jesus.

At nearly every corner northward through our very catholic street, one sees quaint little shrines, high up on the houses, some despoiled of their saints, others with the sad little figures still standing, but in none of them may one see, as he might have done a hundred years ago, the little lamps always burning before the patron saint. However, the Bible Society means to keep the light of God's Word shining in the very heart of this old city, and all day long the thousands of passers-by may read bits of the Word in the Agency windows.

We frequently turn the pages of the large Bible and the smaller Scriptures in many lan-



OF ATLIXCO

Arnaldo de Bassac, a greatly beloved priest, who, learning the Aztec language with marvelous facility, gained the love and confidence of the Indians, and was their guide and friend.

The convent building adjacent to the old Tlaltelolco church is now used as a barracks for government troops, and another ancient structure across the plaza is used as an industrial school for orphan children.

Returning again to the Agency, we find it appropriately situated in the heart of the bookstore region. In the four blocks at the intersection of San José el Real and Cinco de Mayo are fifteen bookstores, three of them being *religious* ones. Directly opposite the Agency, in one of the delightful, old-time Spanish buildings, with stuccoed façade and inverted arches at the top, is the "Antigua Libreria de Aguilar é Hijos," and two doors

guages which we keep always open in the two show-windows. At all hours of the day you will find people stopping to read, sometimes in French, sometimes in German, or Chinese, or Arabic, for people of all nations find their way to this hospitable capital, and we try to see that everyone shall at some time find a message in his own language in our windows.

Occasionally the Gospel for the blind is displayed, and always attracts much attention, though I regret to say that the people for whom it was published are hard to reach. Most of the poor blind people do not know how to read, and those who are educated in the government school for the blind are taught to regard a Protestant book as the work of the devil. One poor fellow, a former pupil of the blind school, who was converted by reading the Gospel of St. John, has had to face real persecution, and at last accounts



was in a fair way to have his beloved book taken from him.

There is ceaseless interest in the anecdotes which our Agencies hear, showing the wonderful power of the Bible to win men to Christ. Let Mrs. Hamilton tell some of these in her own way.

As usual, throughout the year I have gleaned extracts from letters received from all parts of the republic, and have been greatly impressed by the unanimity with which they have reported increased interest in the Scriptures. Some of their stories date back for many years, and some are of the most recent events.

### An Old Man

Up in the mountains above San Miguel el Alto, in the Sierra Madre, lived an old blind man who had three sons. One of the sons bought a Bible of Colporteur Aguilar and began reading it aloud to his brothers. As soon as the old man knew that his son was reading a Protestant book he was greatly afflicted and begged him to desist, telling him he was poisoning the hearts of his brothers. However, they went on reading, and became so interested that the old man, too, began to listen. The more he heard the better he liked it, and soon became a most eager listener to the Word of God. Some time later he was taken ill, and the sons carried him down to Tlapujahua, where he could have medical attention. It was his last illness, and as the end approached one of his sons remarked that it was a good thing they had come where there was a priest to give him the last sacrament. The dying man said *no*, he had found another confessor in Jesus Christ and needed no other, and he begged his sons to continue in the "new way" they had found in the Holy Scriptures. He died happy in his new-found hope.

The following was sent me by the Rev. A. C. Wright, of the American Board's mission in Parral:

### "That Is My Book!"

Many years ago, when Bibles were almost unknown in Mexico, a man in Chihuahua in some way obtained one. He read some of it, liked it, and asked the village priest about it. Curiously enough, the priest told him it was a good book and well worth reading, so the man gave it to his little son to read. The boy, who had few books, read it with delight, and in time came to know much of it by heart. As he had never seen another Bible, he believed his was the only one in the world. After the death of his

father, when he was about twelve years old, he carried his beloved book to school one day to show it to his teacher. To his surprise and consternation, the master, throwing up his hands, cried, "Ave Maria! boy, where did you get that wicked book? It is one of those accursed Protestant books—give it to me at once!" The boy begged for it in vain. The teacher said he would give the dreadful book to the priest. The boy cried nearly all night for his lost book, and went the next morning to the priest to beg for its return. The priest, aware of the insidious Protestant teaching of the Bible, told the boy the book had been burned, and that to read such books meant excommunication from the church.

That was enough for the boy. He cared nothing for a church which would consider his precious book a bad one, and thereafter he led a most reckless life.

Some years after he drifted to El Paso, and one night accompanied a friend to some kind of a gathering, he did not know, or care, what it might be. He entered the place listlessly enough, but there, on a platform, was a man reading from a book. He listened a moment. It was *his* book!

Breaking away from his companion, who tried to detain him, he rushed up to the pulpit and cried: "Señor, have the goodness to give me back my book. That is my book you are reading; they took it away from me years ago, but it is mine. Please give it back to me!"

The preacher, astonished, asked him to explain. "It is mine, and I can prove it," he cried, and began repeating parts he had committed to memory years before, obviously believing that his was the only book of its kind.

The result was that they gave him another copy of *his* book, and it changed his whole life. He is now an honored physician, member of an evangelical church in a city of Chihuahua, and he still believes there is no other book in the world so good as his book.

### Hunting Down the Quarry

Importunacy in a book-agent is sometimes punishable. In a Bible colporteur it is praiseworthy. Here is an instance:

Colporteur Moreno, writing from San Guilermo last October, says: "People who formerly refused to buy have now sought my books. One man to whom I have offered the Bible fifteen times, always told me, 'I will buy one on your next trip.' I knew it bothered him, but I always offered him the book every time I passed.

"This last time the *ranchero* hailed me and



said, 'What kind of Bibles are you selling?' I had many times read him portions of the Scriptures and now did so again, and this time he bought seven dollars' worth of books."

### Religious Progress

As to the general outlook for Christian work in Mexico, Mrs. Hamilton says:

One of the notable events in Protestant circles during 1907 was the renunciation of the Catholic religion by Señor Antonio Valiente y Pozo, a Spanish priest, who is now in the ministry of the Methodist Church, South, in this city.

Protestantism in Mexico is now a factor to be recognized and reckoned with. Thousands of the younger people of this city and the republic in general are being brought up

ple's Societies, sending a pleasant message to the convention, and expressing a desire to possess a collection of the essays and discourses which might be presented during the sessions.

Thirty years ago Protestant missionaries were stoned and driven out of this same city of Guanajuato, and one may still see the house in which they were besieged for a whole day and night before they were rescued by government troops.

All of which goes to show that Protestantism and religious liberty are making great strides in Mexico; and one of the potent factors in this progress has always been the work of the American Bible Society.

### A Blind Woman Worker

I cannot close the record of the year's work without mentioning Guadalupe Rocillo, the blind woman, with whom readers of the RECORD are already familiar. In 1907 she sold 1,427 copies of the New Testament in Mexico City. This is really a remarkable record, as every book sold means personal work, and sometimes hours of argument and persuasion. A little conversation which was overheard and reported to me may give an idea of her methods.

Approaching a gentleman, she said, "Will you buy a Testament?"

"Another day; I have not time now."

"If I were to offer you a letter telling you how to get fifty thousand dollars, would you have time to read it?"

"Ah, that is a different matter. I would take time for it."

"And yet the fifty thousand dollars could not add ten years to your life, perhaps could not add even a day, or the quarter of an hour, while this book which I offer you tells the way to have *eternal life*. Haven't you time to find out about that?"

The gentleman was interested, and they began a discussion about eternity. Guadalupe has a most convincing way of talking, and very soon prevailed on the man to buy her Testament.



THE ROJAS FAMILY

in the Protestant faith, and religious tolerance is becoming something more than a name.

Last June over six hundred Protestants of all denominations gathered in Guanajuato for a Convention of Sunday-school Workers and Young People's Societies.

While the convention was in session the visitors received only courtesy on every hand. The governor of the state met and cordially welcomed a committee from the Young Peo-

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## Government Thanks Mr. Loomis

**D**OUBTLESS some of our readers have suffered when the gypsy moth has withered the leaves upon their trees. Such will be glad to know that an army of enemies of this tree-killer is being organized. These enemies have been found in Japan; their habits and mode of warfare have been studied,

and they are to be naturalized in the United States.

It happens that the Rev. Henry Loomis, Agent of the American Bible Society in Japan, has had much to do with finding a little creature that loves to destroy the destroyer. We copy the letter in which the



thanks of the Government of the United States are conveyed to Mr. Loomis for his services.

AMERICAN CONSULATE-GENERAL,  
Yokohama, Japan, June 12, 1908.

*Rev. Dr. H. Loomis,  
Yokohama.*

DEAR SIR: It is my pleasure to inform you that I have been instructed by the Secretary of State, U. S. A., to present to you the thanks and high appreciation of the Government of the United States for the valuable services which you have rendered to the Department of Agriculture in your investigations and reports concerning the parasite that holds in check the gypsy moth in Japan.

The persistence with which you have followed up your observations in this matter, and the earnestness with which you have pressed upon the officials of the United States

Government the importance of making a study of the enemies of the gypsy moth in Japan, is indicative of the best spirit and type of Americanism, and entitles you to the highest consideration of all interested parties and to the especial thanks of the Commonwealth of Massachusetts and the people generally of the United States, as well as the commendation of our government.

I enclose a copy of the letter of James Wilson, Secretary of Agriculture, to the Department of State on this subject.

I take this occasion to express to you my personal appreciation of your services and the high regard I hold for you.

I am, dear sir,

Very truly yours,

HENRY B. MILLER,  
American Consul-General

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## The Late George E. Sterry

THE Board of Managers of the American Bible Society, at the meeting held July 2d, unanimously adopted the following minute respecting the death of Mr. George E. Sterry:

The Society has met with a loss not to be measured in words in the sudden death, May 19, 1908, of Mr. George Edward Sterry, a member of the Board of Managers since 1891. Mr. Sterry was a genuine product of Puritan New England. He was born in Norwich Town, Conn., February 11, 1838. His grandfather, the Rev. John Sterry, was pastor of the First Baptist Church in Norwich, Conn., in 1800. His parents, Edward Augustus Sterry and Katherine Amelia Whittelsey, were members of the old First Congregational Church of Norwich Town, and in it Mr. Sterry, one of a family of eight children, received his religious training, uniting with the church when eleven years of age. He came to New York very early in life, and in 1862 connected himself with the Fourth Avenue Presbyterian Church, a connection which never ended until his death forty-seven years later.

In 1874 he was ordained an elder under the pastorate of the famous Dr. Howard Crosby, who left his intellectual and spiritual impress so strongly upon many eminent laymen of his day. For nearly forty years he was Superintendent of Hope Chapel, a mission enterprise undertaken by his church. At the time of his death he was Treasurer of the Gospel Mission to the Tombs, a member of the Board of Church Erection of the Presbyterian Church, and a Trustee of its General Assembly, to the sessions of which he had

just been chosen, as he had been many times before. He was also a Director of the Princeton Theological Seminary, a member of the governing bodies both of the American Tract Society and the American Bible League, and was Vice-President of the Eye, Ear, and Throat Hospital. A list of the business enterprises and organizations with which he was connected would be almost equally long, the principal of them being the firm of Weaver & Sterry, Limited, which was formed in 1860, and in which Mr. Sterry became known as a successful merchant of the highest type.

All this indicates something of his strong and many-sided personality. He was no slave to routine and precedent. Known as he was for punctilious accuracy in the discharge of all business, and especially for conscientious attention to those sacred causes which he valued most, his method of dealing with questions of difficulty was often original and often proved by the result his far-sightedness and skill in solving hard problems. He was a counselor of rare value, and his courage and strength in the execution of his plans were unsurpassed. His principal service to the Board of Managers was his chairmanship of the Committee on Distribution, involving as it must, a thorough grasp of the principles of the Society's operations, and a painstaking application of them to the problems of distribution.

Month after month for nearly eighteen years as a member and for four years as chairman, he gave the closest personal supervision to this great function of the Society, and the service he thereby rendered to the



Kingdom of God cannot be reckoned. In the meetings of the Board of Managers no voice in recent years has been heard oftener than his, never without profit, often with a unique touch of genial humor, and at times with a kindling of quiet and persuasive eloquence.

He will long be remembered for his tenacious faith in the Bible as the supreme and infallible rule of faith and life. He honored it not merely as a beautiful and venerable tradition, but fed upon it daily as the very Word of God. Suddenly and strangely he

has been called from the midst of busy labors and in the flush of hope for years of further service on earth to the glorious fellowship of the general assembly and church of the First Born, the Society of those who also serve God still in heaven. His colleagues and fellows associated with him so closely in the direction of the affairs which he held so sacred, greatly mourning his loss, can but bow in humble submission, placing this tribute of love and esteem as a Memorial Minute on the records of the Society.

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## The Grammar of the Bible

**I**N *Harper's Magazine* for June Prof. T. R. Lounsberry has an interesting article on the correct use of words, from which we abstract some passages on the grammar of the Bible.

A critic among his correspondents wrote to Prof. Lounsberry complaining of the ignorance of the English language displayed by the translators of the Bible. "These passages really display, as was to be expected," says the Professor, "the ignorance of the critic, and his utter unconsciousness of his ignorance. One of the sentences cited for censure was the familiar text to be found in the eighty-fourth Psalm: 'I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness.' To it, however, no special attention was called. Accordingly my reply, while pointing out errors in certain other statements, contained nothing but a bare reference to this verse. It was simply included among the number of those cited as objectionable *which* were declared to be perfectly proper. They were not only still in use, but in the best of use. If the grammar of the Bible is wrong, so, it necessarily followed, must be that of about every great author from whom we derive our conception of what constitutes good grammar itself."

At once came a vigorous rejoinder from the critic. His expostulation was essentially to the following effect: "How can you stand up for such a barbarism? Omit the *rather* and you have *had be!* I should like you to parse that if you can. Its impropriety is seen the moment one examines it closely, as you clearly have not done. Does the insertion of *rather* between the two words turn an ungrammatical expression into a grammatical one? Then after you have disposed of *had be*, what are you going to do with the *to* before *dwell*? There it has no business to be. The sentence cannot be parsed."

Prof. Lounsberry remarks on this criticism:

"Life is short and the correspondence threatened to be very long. It is furthermore distinctly trying to have someone announcing to you the commonest of commonplace facts with the air of a Columbus returning from the discovery of a new continent. . . . The letter had been something more than patronizing and pretentious—it was unmistakably meant to be offensive; so I sent a reply intended to close the correspondence. This I may add it did. Substantially it was to the following effect:

"Make up your mind that in general the Bible is a guide to be followed grammatically as much as it is morally. The language of our version belongs to the sixteenth century. It therefore naturally contains expressions which though proper at that time are not in accord with the common usage of our day. When it was originally translated *which* was generally the relative pronoun referring to persons. Hence we say, Our Father *which* art in Heaven. When it was translated the cases of the pronoun had not been confounded, nor had the forms of the objective intruded themselves into the nominative. Hence it says, *Ye* are the light of the world and not *you*. . . . There are other variations from the existing practice. But these do not affect the correctness of its procedure in regard to expressions still met with everywhere. In such cases accept its authority without question and conform your practice to it; and do not be disturbed by any criticism of it coming from persons who know as little of the history of the speech as you manifestly do yourself. You tell me you cannot parse *had rather be*. It is not essential either to your happiness or to your salvation that you should parse it. It is enough for you to be told that the Bible authorizes it and that there are plenty of men who are able to parse it."

Prof. Lounsberry proceeds to point out



some grammatical faults of the translators in the Bible, notably the question, "Whom do men say that I am," which occurs in the Gospel of Matthew. In this case the King James' version adopted the incorrect construction throughout, while the recent revised version reads properly in all such cases *who* instead of *whom*.

"Still," says Prof. Lounsberry, "lapses of this sort are rare in the translation; all taken together will little affect the truth of the assertion that men who are guided by the usage of the Bible will very seldom go wrong linguistically even if they do morally."

## BIBLE SOCIETY RECORD

New York, August, 1908

### AMERICAN BIBLE SOCIETY

**T**HE stated meeting of the Board of Managers was held at the Bible House on Thursday, July 2d, at 3.30 p. m., Theophilus A. Brouwer, Vice-President, in the chair.

Secretary Haven read a part of the fifth chapter of the Gospel according to St. John and offered prayer.

Mr. James Wood, on behalf of the special committee appointed at the last meeting of the Board of Managers, presented a minute upon the death of George E. Sterry, which was unanimously adopted, and which is printed in full on another page of this issue of the RECORD. A copy of this minute was ordered to be sent to the family of Mr. Sterry.

Secretary Fox presented a statement of progress on the part of the committee having charge of the work of collecting \$500,000 in order to fulfill the conditions of the generous offer of Mrs. Russell Sage.

Mr. Gammon, of the China Agency, was authorized to have a set of lantern slides prepared, suitably illustrating the work of the American Bible Society in China.

The Rev. Walter S. Elliott, who has been in the service of the Society in North China, at present on furlough in the United States, was nominated as Agency Secretary of the Eastern Agency for the period of six months from July 1 to December 31, 1908, it being understood that he will take charge of the work laid out by the committee on Mrs. Russell Sage's offer.

The following grants were made to societies: To the American Board for its mission in Guam, Chamorro Scriptures to the value of \$125; to the Foreign Missionary Society of the Methodist Episcopal Church for its mission in Sweden, Scriptures to the value of

\$50; to the Foreign Missionary Society of the African Methodist Episcopal Church, Scriptures for its mission at Port au Prince, Hayti, to the value of \$18.

In the domestic field 46 grants were made to the value of \$257.92.

The Secretaries reported consignments of Scriptures to the Foreign Agencies during the months of May and June as follows: To the Mexico, 3,873 volumes, valued at \$1,087.57; Central America, 8,404 volumes, valued at \$1,883.56; La Plata, 5,454 volumes, valued at \$1,060.58; Puerto Rico and Venezuela, 1,445 volumes, valued at \$439.10; Brazil, 5,250 volumes, valued at \$1,042.37; Japan, 60 volumes, valued at \$15.15; West Indies, 4,435 volumes, valued at \$610.13. Total, 28,921 volumes, valued at \$6,138.46.

The issues from the Bible House during the month of June were 66,971 volumes.

### HOW TO SEND MONEY BY MAIL

*Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.*

**THE SAFE WAY IS ONE OF THESE FOUR:**

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

*Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.*

### FORM OF A BEQUEST TO THE SOCIETY

*I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of ———, to be applied to the charitable uses and purposes of said Society.*

### Deceased Members

Rev. Wesley Batcheller, Freedom, Ill.  
Owen W. Davis, Racine, Wis.  
Mott C. Dixon, New York.  
Jonathan Edwards, —, Neb.  
Josiah F. Hardenberg, Washington, D. C.  
Sarah A. Hood, Neponset, Ill.  
Mrs. John Latimer, Chicago, Ill.  
Owen Price, Racine, Wis.  
Julia W. Stickler, Rock City, N. Y.  
Dr. Robert Winton, Muncie, Ind.

### Summary of Annual Reports Received in June, 1908, from 6 Auxiliaries

Receipts from sales in twelve months.....	\$276 81
Receipts from collections and donations.....	36 47
Paid American Bible Society on book account.....	165 73
Paid American Bible Society on donation account.....	99 07
Expended on their own fields.....	17 22
Value of books donated.....	28 72
Value of stock on hand at date.....	444 00
Number of auxiliaries reporting general operations....	—



RECEIPTS IN JUNE, 1908

LEGACIES	
Clancy, Mary Louise, late of Amsterdam, N. Y.....	\$500 00
Eastburn, Bishop Manton, late of Boston, Mass.....	3,000 00
Farnham, Luther, late of Boston, Mass.....	458 12
Lord, Geo. P., late of Elgin, Ill..	671 50
Leclere, Louise H., late of New York.....	1,000 00
Milton, Gertrude F., late of Detroit, Mich.....	200 00
Vanderburgh, Chas. E., late of Belle Center, O.....	500 00
	\$6,329 62

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Ackley, S. A., Jackson, Mich....	\$1 00
"A Colored Lady," through Mrs. Florence Jewell Nixon, Kirkwood, Mo. (for work at Inhabane, East Africa).....	2 00
Adair, W. M., Sterling, Kan....	1 00
A Friend, Auburn, N. Y.....	30 00
A Friend, Baltimore, Md.....	20 00
A Friend, Indianapolis, Ind.....	10 00
A Friend, Kalamazoo, Mich.....	25 00
A., McC. L., Winter Park, Fla..	15 00
Anonymous.....	2 00
Anonymous, Riley, Kan.....	1 00
Baker, G. M., Oak Cliff, Tex.....	5 00
Bancroft, Mrs. C., Rochester, Wis.....	1 00
Baughan, Mrs. R. V., Lynchburg, Va.....	25 00
Beatty, Geo., Winston, Mont....	4 00
Bell, Mrs. W. F., Madison, Va....	25 00
Boggs, A. M., Canfield, O.....	1 00
Brooks, Dr. E. D., Kalamazoo, Mich.....	1 00
Brown, A. M., Albion, Mich.....	1 00
Buck, James M., Cory, Ind.....	10 00
Burnham, Ernest, Kalamazoo, Mich.....	1 00
Carey, Elgin B., Patchin, N. Y..	50 00
Cash, Jackson, Mich.....	1 00
Cash, Kalamazoo, Mich.....	50 00
Cash, Kalamazoo, Mich.....	25 00
Cash, Lynchburg, Va.....	71 00
Cash, Terre Haute, Ind.....	50 00
Chamberlin, Mrs. Mary, Hackensack, N. J.....	5 00
Clark, Mrs. W. D., Troy, N. C..	2 00
Cleland, Mrs. Jas., Lynchburg, Va.....	25 00
Cloud, Mr. and Mrs., Covington, Ky.....	20 00
Coleman, Mrs. L. L., Madison, Va.....	25 00
Coney, Mrs. R. C., Albion, Mich.	1 00
Cornell, Mrs. H. L., Kalamazoo, Mich.....	10 00
Cosby, Miss Mannie W., Lynchburg, Va.....	50 00
Cosgrove, Mrs. S. L., Mayville, N. Y.....	2 00
Curtemins, K. W., Kalamazoo, Mich.....	5 00
Dargin, Mrs. A. E., Spartanburg, S. C.....	1 00
De Groff, W. L., and Wife, Philadelphia, Pa.....	5 00
De Haven, Mrs. Hugh, Westtown, Pa.....	30 00
Dickenson, Mrs., Jackson, Mich	35 00
Doniphan, Miss, Lynchburg, Va.	1 00
Doss, Mrs. A. R., Lynchburg, Va.	50 00
Ellis, Miss R. M., Lynchburg, Va.....	1 00
Eppes, Mrs. W. R., Salem, Va..	25 00
Espy, Mrs. R. J., Indianapolis, Ind.....	5 00
Fleming, D. S., Jackson, Mich..	1 00
Fox, J. E., Kalamazoo, Mich.....	1 00
Friedel, Jacob, Felton, Del.....	5 00
Gainart, F. S., Jackson, Mich..	1 00
Gibbs, J. A., Albion, Mich.....	5 00
Gilbert, Almon, Dorris, Mich....	5 00
Grant, Dr. A. B., Albion, Mich..	5 00
Graves, Mrs. G. E., Lynchburg, Va.....	25 00
Green, Mrs. Eliza E., New Milford, Conn.....	5 00

Grover, Rev. Nahum W., Oberlin, O.....	\$1 00
Hart, W. O., New Orleans, La..	1 00
Hays, Luther, Palmetto, Ga.....	2 00
Henderson, T. C., Southport, Ind.....	5 00
Henson, Mrs. E. L., Lynchburg, Va.....	30 00
Hervey, H. M., Elm Grove, W. Va.....	100 00
Hewins, Dr. C. F., Lodi, Ill.....	15 00
Hewson, Mrs. J. W., Jackson, Mich.....	2 00
Howard, Alfred, Deland, Fla. (for Bible work in Korea)....	6 27
Howlett, Mrs. S. E., Albion, Mich.....	1 00
Hull, Mrs. M. S., Chicago, Ill....	2 00
Hutchinson, Miss Jennie G., Cedar Falls, Ia.....	5 00
Jackson, J. B., Kalamazoo, Mich.....	50 00
Jaeger, Gustavus, Elmore, O....	3 00
Jennings, Mrs. C. L., Waco, Tex.....	10 00
Kassirk, Mrs. N. S., Jackson, Mich.....	5 00
Kindermann, H., Monroe, La....	5 00
King, James L., Cambridge, N. Y.....	10 00
Kulp, Mrs. M. F., Madison, Va..	25 00
La Baron, Ira, Evanston, Ill.....	1 00
Lansing, Mrs. S. M., Montgomery, N. Y.....	5 00
Lee, Mrs. Jas. B., Lynchburg, Va.....	25 00
Leonard, A. C., Ypsilanti, Mich.	3 00
Lillie, Mrs. R. M., Baltic, Conn.	3 00
Lowry, Oscar, Cedar Falls, Ia..	10 00
Lumbard, Mrs. H. F., Tarrytown, N. Y.....	50 00
Luther, James, Terre Haute, Ind.....	5 00
McCracken, Wm., Kalamazoo, Mich.....	1 50
McLean, Miss Mary, New York	10 00
Martin, Prof. J. J. McC., Indianapolis, Ind.....	1 00
Mathews, Mrs. Maria L., East Orange, N. J.....	20 00
Mays, Mrs. W. H., Madison, Va.....	25 00
Means, E. C., Lowmoor, Va.....	90 00
Meeker, Mrs. Chas. E., Gardiner, N. Y.....	3 00
Menifee, Mrs. E. E., Lynchburg, Va.....	66 00
Mershon, W. E., Kalamazoo, Mich.....	2 00
Messer, L. Wilber, Chicago, Ill.	5 00
Miller, C. G., Chambersburg, Pa.....	2 00
Miller, Isaac, Bladen, Neb.....	60 00
Mills, J. H. and Paul, Mt. Pleasant, Ia.....	3 00
Mitchell, Geo., Jackson, Mich..	2 00
Mitchell, Wm. W., Portland, Me.	10 00
Moon, Mrs. E., Lynchburg, Va..	50 00
Morach, Rev. J., Fairfax, N. D..	2 00
Murray, M. B., Albion, Mich....	5 00
Nappan, A. A., Albion, Mich....	2 00
Oakley, C. W., Kalamazoo, Mich.....	2 00
Perrin, H. V., Jackson, Mich....	1 00
Phillips, E. J., Kalamazoo, Mich.	5 00
Phillips, Miss Lulu M., Kalamazoo, Mich.....	2 00
Pickard, Mrs. Ann Walker, Detroit, Mich.....	1 00
Pigott, C. M., Jackson, Mich....	1 00
Ramsdall, J. D., Albion, Mich..	2 00
Rathbone, R. C., New York.....	500 00
Richardson, Jane M., Springfield, Mass.....	5 00
Robertson, Rev. Ivanhoe, Farmville, Va.....	1 00
Robinson, Geo. O., Detroit, Mich.....	5 00
Rodger, Mr. and Mrs. L. B., Detroit, Mich.....	4 00
Ryan & Co., Murray, Ky.....	4 00
Scott, Charles R., New York....	1 00
Scott, Mrs. F. C., Detroit, Mich.	1 00
Seymour, L. K., Payson, Ill.....	100 00
Sisson, E., Chicago, Ill.....	5 00
Smith, John Butler, Hillsboro Bridge, N. H.....	30 00
Stark, Edgar, Cincinnati, O.....	10 00
Strickler, Rev. J. W., Rural Hill, N. C.....	1 00
Sutton, Mr., Albion, Mich.....	1 00

Tannar, Rev. C. J., Detroit, Mich.....	\$5 00
Through Pub'g House Evang. Ass'n, Cleveland, O.....	10 00
Tubbs, J. Albion, Mich.....	1 00
Voregindewey, Abram, Kalamazoo, Mich.....	1 00
Waldo, Pres. D. B., Kalamazoo, Mich.....	2 00
Webb, W. B., Jackson, Mich.....	1 00
Wells, Mrs. Frank, Indianapolis, Ind.....	1 00
Wheeler, W. B., St. Charles, Mo.....	2 00
White, L. E., Albion, Mich.....	1 00
Williams, L., Columbus, O.....	30 00
Wright, E. F., Lexington, Ill....	1 00
Wright, Mrs. John, Lynchburg, Va.....	1 00
Young, H. H., Chicago, Ill.....	5 00
Zook, J. K., Latour, Mo.....	100 00
	\$1,572 74

CHURCH COLLECTIONS

ARKANSAS	
Hope, Pres. Ch.....	\$14 40
CALIFORNIA	
Oxnard, Pres. Ch.....	7 25
South California Conf., Free Meth. Ep. Ch.....	30 00
Truett, First Pres. Ch.....	5 50
CONNECTICUT	
Hampton, Cong. Ch.....	1 35
Hartford, Rose Mem'l Ch.....	12 00
New London, First Church of Christ.....	8 16
DELAWARE	
Delaware Conf., Meth. Ep. Ch...	48 00
FLORIDA	
Dunedin, Junior Missionary Society of Andrews Mem'l Pres. Ch.....	2 70
GEORGIA	
Duluth, Meth. Ep. Ch.....	2 00
Palmetto, Pres. Ch.....	1 00
IDAHO	
Idaho Conf., Meth. Ep. Ch.....	12 00
ILLINOIS	
Chicago, Crerar Mem'l Pres. Ch.	10 00
Englewood Christian Ch.....	6 05
" Englewood Pres. Ch.....	10 59
" Lake View Pres. Ch.....	27 00
" Warren Ave. Cong. Ch.....	36 14
Easley, Cotton Mills Meth. Ep. Ch. South S. S.....	1 50
" Cotton Mills Pres. S. S.....	1 83
" Cotton Mills S. S.....	1 00
Glenwood, Cotton Mills S. S.....	67 00
La Grange, First Pres. Ch.....	8 40
Lisle, Cong. Ch. S. S.....	5 00
Philo, Pres. Ch.....	7 00
INDIANA	
Goshen, Ger. Meth. Ep. Ch.....	3 00
Hanover, Pres. Ch.....	4 40
Indianapolis, East Washington St. Pres. Ch.....	4 00
IOWA	
George, Hope Dutch Ref'd Ch..	4 00
Lacoma, Meth. Ep. Ch.....	1 95
Northwest Iowa Conf., Meth. Ep. Ch.....	4 00
Red Oak, First Pres. Ch.....	2 10
KANSAS	
Alma, St. John's Ger. Evang. Luth. Ch.....	15 25
Canada, Ger. Meth. Ep. Ch.....	8 50
MARYLAND	
Baltimore Conf., Meth. Ep. Ch. South.....	440 97



Charlotte Hall, Trinity Parish  
Prot. Ep. Ch. ....

\$3 00

## MASSACHUSETTS

Hatfield, Cong. Ch. ....  
Hyde Park, First Cong. Ch. ....  
Shelburne Falls, Cong. Ch. ....

24 76  
7 59  
19 50

## MICHIGAN

Albion, Evang. Luth. Ch. ....  
Caro, Union Meeting, 6 Churches  
Jackson, First Pres. Ch. ....  
" Evangelical Ass'n .....  
Manistique, Ch. of the Redeemer

2 25  
19 00  
2 50  
1 35  
16 00

## MINNESOTA

Duluth, Lakeside Pres. Ch. ....

5 00

## MISSISSIPPI

Madison, Pres. Ch. ....

2 00

## MISSOURI

Calhoun, Pres. Ch. ....  
Carrollton, Meth. Ep. Ch. South  
Higginsville, Pres. Ch. ....  
Kearney, Meth. Ep. Ch. South...  
La Bell, Meth. Ep. Ch. Charge..  
Ladonia, Union Meeting at...  
St. Louis, Lafayette Park Pres.  
Ch. ....  
" Washington and  
Compton Ave. Pres. S. S. ....

4 41  
6 00  
17 09  
4 45  
5 00  
4 19  
20 47  
17 44

## NEBRASKA

Liberty, First Pres. Ch. ....

6 00

## NEW JERSEY

Hoboken, First Ref'd Ch. ....  
Moorestown, First Pres. Ch. ....  
Rahway, Trinity Meth. Ep. Ch. ....  
Rockaway, Meth. Ep. Ch. ....  
Westwood, Ref'd Ch. ....

16 77  
12 00  
5 00  
7 00  
11 02

## NEW YORK

Bath, State Soldiers' and Sailors'  
Home .....  
Binghamton, Ross Mem'l Pres.  
Ch. ....  
Brooklyn, Ch. of the Pilgrims...  
" Life Line Mission  
" Puritan Cong. Ch. ....  
Canaan, Center Pres. Ch. ....  
Gardiner, Sunday School at...  
Governor, First Pres. Ch. ....  
Marlborough, Pres. Ch. ....  
Salisbury Mills, Bethlehem Pres.  
Ch. ....  
Utica, Bethany S. S. ....  
Whitesboro, Meth. Ep. Ch. ....

10 00  
2 10  
88 71  
20 00  
12 65  
2 25  
3 06  
41 92  
8 44  
5 00  
10 00  
3 00

## NORTH CAROLINA

Burgaw, Meth. Ep. Ch. Charge.  
Charlotte, Banks Pres. Ch. ....  
Pleasant Hill Pres. Ch. ....  
Goldsboro, St. John's Prot. Ep.  
Ch. ....  
Kings Mountain Presbytery...  
Onslow Co., Bethlehem Meth. Ep.  
Ch. South. ....  
" Stella Meth. Ep. Ch.  
South. ....  
" Swansboro Meth. Ep.  
Ch. South. ....  
Rocky Mount, First Meth. Ep. Ch.  
Wilmington Presbytery. ....

10 00  
2 50  
3 00  
2 00  
5 50  
1 00  
1 00  
2 25  
15 00  
42 26

## OHIO

Cincinnati, College Hill Pres.  
Ch. ....  
Cleveland, Kinsman Road Meth.  
Ep. Ch. ....  
Columbus, Maple Grove S. S. ....  
Lancaster, First Pres. Ch. ....

16 16  
4 00  
30 00  
10 00

## OKLAHOMA

Custer, Liberty S. S. Union. ....

3 72

## PENNSYLVANIA

Jamestown, First Pres. Ch. ....  
McDonald, Raccon Pres. Ch. ....  
Montgomery, Pres. Ch. ....  
Morrisville, Pres. Ch. ....

5 68  
10 00  
2 00  
16 00

Philadelphia, Tabor Pres. Ch. ...  
Raymilton, Mt. Pleasant Pres.  
Ch. ....  
Sandy Run, Pres. Ch. ....  
Sinking Valley, Pres. Ch. ....  
Warrior's Mark, Pres. Chapel...  
West Bangor, Welsh Rehoboth  
Ch. ....

\$10 00  
3 00  
1 39  
10 00  
3 12  
60 10

## SOUTH CAROLINA

Harrison, Ref'd Ch. ....  
Wilkes Circuit, Meth. Ep. Ch.  
South. ....

3 80  
1 50

## TEXAS

Bells, Meth. Ep. Ch. South Mis-  
sion .....  
Cameron, Meth. Ep. Ch. South...  
Oak Cliff, Meth. Ep. Ch. ....  
Rosenberg, Meth. Ep. Ch. South  
Saint Jo, First Pres. Ch. ....  
West Texas Conf., Meth. Ep.  
Ch. South. ....

3 00  
29 50  
3 00  
15 50  
4 25  
3 35

## VIRGINIA

Abingdon, Sinking Springs Pres.  
Ch. ....  
Albemarle, Grace Prot. Ep. Ch. ....  
Charlotte Village, Pres. Ch. ....  
City Point, St. John's Prot. Ep.  
Ch. ....  
Dalby, Holmes Pres. Ch. ....  
Danville, First Pres. Ch. ....  
Main St. Meth. Ep.  
Ch. South .....  
Glen Wilton, Missionary Society  
Pres. Ch. ....  
Hampton, Pres. Ch. ....  
Lancaster, White Chapel Prot.  
Ep. Ch. ....  
Louisa, St. John's Prot. Ep. Ch. ....  
Mecklenberg Circuit, Meth. Ep.  
Ch. South. ....  
Petersburg, St. Paul's Prot. Ep.  
Ch. ....  
Richmond, Christ Prot. Ep. Ch. ....  
Henrico Co. St. An-  
drews Society. ....  
" Members of All  
Saints' Ch. ....  
" Monumental Prot.  
Ep. Ch. ....  
" St. James Prot. Ep.  
Ch. ....  
" Union Meeting. ....  
Spout Spring, Old Concord  
Pres. Ch. ....  
Stonega, Church at. ....  
Weyers Cave, Mt. Horeb Ch. ....  
West Virginia  
St. Albans, Lyle Pres. Kirk ....

14 42  
6 83  
1 00  
5 00  
12 00  
25 00  
46 18  
2 50  
2 50  
2 41  
1 50  
1 38  
9 00  
5 00  
11 58  
15 00  
10 00  
50 00  
15 00  
6 85  
2 00  
1 50  
5 00  
2 00

## WISCONSIN

Eagerton and Albion, Meth. Ep.  
Ch. Charge. ....  
Phillips, First Pres. Ch. ....  
Milwaukee, Asbury Meth. Ep.  
Ch. ....  
" Ministerial Ass'n...  
Park Pl. Meth. Ep. ....  
Winneconne, Pres. Ch. ....

5 00  
7 50  
10 00  
4 50  
4 10  
2 00

\$1,814 96

## AUXILIARY SOCIETIES

Alabama. ....  
Audubon Co., Ia. ....  
Brooklyn, N. Y. ....  
Chester Co., S. C. ....  
Chicago, Ill. ....  
Cincinnati Young  
Men's, O. ....  
Clarksville, Tenn. ....  
Cumberland Co., N. J. ....  
First Montana. ....  
Fostoria and Vic., O. ....  
Gasconade Co., Mo. ....  
Greene Co., N. Y. ....  
Hennepin Co., Minn. ....  
James River, N. D. ....  
Manitowoc Co., Wis. ....  
Marion Co., Ia. ....  
Maryland. ....

Credited  
as Donation  
Credited on  
Account  
\$18 71  
25 00  
85 42  
40 00  
556 80  
24 35  
127 79  
50 00  
4 10  
4 97  
131 57  
56 03  
45 80  
25 41  
66 05  
7 00  
137 77

Credited  
as Donation  
Credited on  
Account

Massachusetts. ....  
Medina Co., Tex. ....  
Monroe Co., N. Y. ....  
Morris Co., N. J. ....  
Nashville, Tenn. ....  
New York Female ....  
Ogle Co., Ill. ....  
Oshkosh City Welsh,  
Wis. ....  
Ottawa Welsh, Minn. ....  
Pennsylvania. ....  
Rensselaer Co., N. Y. ....  
Rutherford Co., Tenn. ....  
Scranton Welsh, Pa. ....  
Scribner and Vic., Neb. ....  
Sussex Co., N. J. ....  
Waupun and Vic., Wis. ....  
Wayne Co., Mich. ....  
\$985 82  
\$3,072 87

RETURNS FROM BOOKS DO-  
NATED

American Missionary Ass'n,  
New York .....  
American Tract Society, New  
York. ....  
Bingham, Rev. Hiram, Hono-  
lulu, Hawaii. ....  
Grover, Rev. D. M., Jersey  
Shore, Pa. ....  
Miller, Mrs. Mary A., Sallisaw,  
Okla. ....  
Moore, Mrs. Augusta R., Has-  
kell, Okla. ....  
Paradis, Rev. M. R., Waverly,  
Minn. ....  
Presbyterian Board of Publica-  
tion and Sunday School Work,  
Philadelphia, Pa. ....  
Schlem, Rev. W. P., La Crosse,  
Wis. ....  
Todd, Rev. Green V., Gratz, Ky. ....  
\$108 62

## DOMESTIC AGENCIES

Agency among the Colored Peo-  
ple of the South. ....  
Central Agency. ....  
Eastern Agency. ....  
Northwestern Agency. ....  
Pacific Agency. ....  
South Atlantic Agency. ....  
Southwestern Agency. ....  
\$1,322 82

## FOREIGN AGENCIES

Puerto Rico and Venezuela  
Agency. ....  
\$177 36

## MISCELLANEOUS

Retail Sales. ....  
Trade Sales. ....  
Sales of Waste Material. ....  
Income Subject to Life Interest  
Income from Available Funds. ....  
Income from Permanent Trust  
Funds. ....  
Jonathan Burr Legacy Income. ....  
Depository Central Agency. ....  
Depository Northwestern  
Agency. ....  
Depository South Atlantic  
Agency. ....  
Depository Pacific Agency. ....  
Depository Southwestern  
Agency. ....  
Fitch Shepard Bible Fund. ....  
Trust Funds. ....  
Trust Funds for Reinvestment  
Rentals. ....  
Record. ....  
Sundries. ....  
\$1,277 30  
1,988 47  
217 85  
643 67  
164 30  
3,165 88  
69 81  
19 05  
502 10  
54 74  
44 04  
14 71  
285 37  
23 50  
10,000 00  
2,379 91  
4 40  
6 00

\$20,861 10

Total Receipts. ....  
\$36,245 91



# CASH STATEMENT FOR JUNE, 1908

## RECEIPTS

From Legacies .....	\$6,329 62
.. Individuals .....	1,572 74
.. Churches .....	1,814 96
.. Auxiliaries, as Gifts .....	985 82
.. Perpetual Trusts—Income .....	3,165 88
.. Bible House—Rents .....	2,379 91
.. Income from Available Funds—Interest .....	164 30
.. Sales by Foreign Agents .....	177 36
.. Sales of Bibles Donated .....	108 62
.. .. by Domestic Agents .....	1,322 82
.. Depositories of Domestic Agencies .....	634 64
.. Manufacturing Department—Sales of Waste Material, etc. ....	217 85
.. Salesroom—Cash Sales .....	1,277 30
.. Auxiliaries—For Books .....	3,072 87
.. The Trade .. ..	1,988 47
.. Trust Funds—Income Payable Beneficiaries .....	643 67
.. J. Burr Trust—Income .....	69 81
.. Fitch Shepard Bible Fund .....	285 37
.. Trust Funds .....	23 50
.. .. for Reinvestment .....	10,000 00
.. BIBLE SOCIETY RECORD .....	4 40
.. Sundries .....	6 00
	<u>\$36,215 91</u>
Cash Balance from May, 1908 .....	22,102 90
	<u>\$58,348 81</u>

## DISBURSEMENTS

For Cash to Foreign Agents .....	\$843 14
.. Bills Exchange Paid .....	9,957 94
.. Domestic Agencies .....	6,351 63
.. BIBLE SOCIETY RECORD .....	247 06
.. Library Expenses .....	7 06
.. Legacy Expenses .....	3 00
.. Translation and Revision .....	98 00
.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc .....	1,206 72
.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc. ....	3,012 45
.. Manufacturing Department—Material, Wages, etc. ....	11,927 11
.. Depository—Salaries, Boxes, Cartage, etc. ....	1,400 47
.. Salesroom Expenses .....	164 16
.. Beneficiaries—Annuities .....	1,628 87
.. Trust Funds Invested .....	830 54
.. Diffusion of Information—Pamphlets, Leaf- lets, Reports, etc. ....	147 00
.. Sundries .....	35 00
	<u>\$37,860 15</u>
Cash Balance to July, 1908 .....	20,488 66
	<u>\$58,348 81</u>

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Croatian	* Chinese Classical Romanized	
Danish	Easy Wenli	Benga
Dutch	* Easy Wenli Romanized	Bulu
English	Mandarin	Dikele
Revised American Standard	* Mandarin Romanized	Grebo
Esthonian (Reval)	* Amoy Colloquial	Mpongwe
Finnish	* Amoy Colloquial Romanized	Sheetswa
French	Canton Colloquial	Tonga
Gaelic	* Canton Colloquial Romanized	Zulu
German	* Foochow Colloquial	
Greek	* Foochow Colloquial Romanized	Arapahoe
Greek, Modern	* Hainan Colloquial	Cherokee
Hebrew	* Hainan Colloquial Romanized	Choctaw
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Hungarian	* Ningpo Colloquial	Mohawk
Icelandic	* Ningpo Colloquial Romanized	Muskokee
* Irish	* Shanghai Colloquial	Nez Perces
Italian	* Shanghai Colloquial Romanized	Ojibwa
Latin	* Soochow Colloquial	Seneca
Lettish	* Swatow Colloquial	Winnebago
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Norwegian	* Hindi Kumaoni	Arrawack
Polish	Japanese	Aymara
Portuguese	Korean	* Creolese
Roumanian	* Kurdish	* Quichuan
Russian	Laos	
Ruthenian	Persian	Bicol
Servian	Siamese	Ibanag
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Spanish	Turkish	Visayan of Cebu
Swedish	* Turkish of Azerbaijan	Visayan of Iloilo
Welsh		
Yiddish		
Arabic		Gilbert Islands
* Ancient Armenian		Hawaiian
* Ararat Armenian		Mortlock Islands
Modern Armenian		Chamorra of Guam
* Burmese		Nauru
		Ponape
		Kusaein
		Ruk

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